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August 1, 1835  
 To the Hon. Secy of the  
 War Dept. Washington  
 D.C.  
 Sir,  
 I have the honor to acknowledge  
 the receipt of your letter of the  
 28th inst. in relation to the  
 above.

1835

I am, Sir, very respectfully,  
 Your obedient servant,

Wm. H. Hall

V. Jos. Mede

Dr. V. Lardner, Case of the  
Demoniac ment<sup>d</sup> in the N. T.  
& four disc<sup>s</sup> on Mark 5. 19  
with an App<sup>t</sup> for further il-  
lustr<sup>s</sup> - the Subj<sup>t</sup>. - pub<sup>d</sup> anonym<sup>ly</sup>.  
1758

Dr. Farmer's Essay on the  
Demoniac of the N. T.

Dr. Twells' Ans<sup>r</sup> to the En-  
quiry into the means of Demoniac

DEMONIACS.—10 Tracts on the Meaning of Demoniacs  
in the New Testament, by Leonard Twells, Thomas Hutchinson,  
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59 DEMONIACS of the New Testament, by  
H. FAIRBANKS; 8vo, half calf, 2s  
1775

1252. f. 1.

A SHORT

State of the Controversy

About the MEANING of the

DEMONIACKS

IN THE

NEW TESTAMENT:

WITH

A VINDICATION of the REPLY  
to the *Farther Enquiry*, from all the  
Objections of a late Tract, intituled,  
*A Review of the Controversy.*

By THE SAME HAND.

"The Use of Demon in the worst Sense, or directly  
"for a Devil, will be almost confined to the  
"Gospels, where the Subject spoken of being Men  
"vexed with evil Spirits, COULD ADMIT NO  
"OTHER SENSE OR USE." Mr. Mede's Works,  
Edit. 1664. p. 784.

see H. 4. 5. vi. 78.

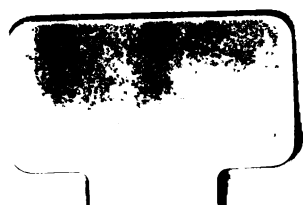


L O N D O N :

Printed for J. ROBERTS at the Oxford-Arms in  
Warwick-Lane. 1739.

[ Price 6 d. ]









My dear friend,  
I have just received  
your letter of the 2nd inst.  
and am glad to hear  
from you.

1735

genious ; which, however due, no Man of Modesty can be thought to give himself. I must therefore look upon him as a *different* Person, who was willing to shew his Regard in this manner. But, if I may have leave to speak my Sentiments, the *Enquirer* is more obliged to his *Intentions*, than to his *Performance*. *Non tali auxilio, nec defensoribus, &c.* A great part of this is a *Repetition* of what is much better said in the *Enquiry*. And as to the rest, the Defense is carried on, not only on *new* Principles, but sometimes even on such Suppositions as are *contrary* to those made in the former Treatises.

THAT this may be more plain to the Reader, it may not be improper to lay before him a *short View* of the State of the Controversy, so far as I am concerned in it.

THE *first Enquiry* set out with shewing “ the general Notion of *Demons* among the ancient *Greeks*.” He asserted this to be *the Souls of departed Men*; and this he thought “ *universally allowed by Jews and Christians, as well as Heathens*.” Here the *Essay* first differed from him. I had observed, that this Sense could never be accommodated to the *Evangelical History*: I knew, that the Word had been used in a *different* Sense by Christian Writers ever since that History was wrote; I therefore could “ not think the general Notion of *Demons* among the ancient *Greeks* to the present Purpose of settling the Meaning of the *Demoniacs in the New Testament*.” The *Essay* all along proceeded on the Supposition, that, whatever the *Heathen Demons* were, the *Scripture Demons* were *fallen Angels*. And the Reason, why this Supposition was not then proved at large, was, because it was the general Opinion of the most learned Critics, ancient and modern, whom I had

cited and referred to<sup>d</sup>. Such Consent is not to be opposed rashly and without Necessity. And therefore I had reason to expect, that if the *Enquirer* continued to lay any Stress on the Notion of the Heathens, he would have quite confuted *that general Opinion*, and shewn, that the *Scripture Meaning* of the Word must have been the same with the other.

BUT what had we of this sort in the *Farther Enquiry*? Not a Syllable. Nothing but peremptory Assertions. This was evidently setting up his own Authority in Opposition to that of all other Criticks, and not *reasoning*, but *dictating* to the World. This I complained of in my *Reply*<sup>e</sup>. I endeavoured to shew the Unreasonableness of fetching the Sense of the Word in *Scripture* from *Heathen Authors*; and shewed, that even Mr. *Mede* himself agreed with the other learned Men in this Point<sup>f</sup>.

Now how does the Author of the *Review* act? Why, he very fairly *deserts* the *Enquirer*. With regard to the great Point, which so much wanted Proof, and on which so much depended, he is *absolutely silent*<sup>g</sup>. Neither Reasons nor Authorities have

<sup>d</sup> *Essay*, p. 8.

<sup>e</sup> *Reply*, p. 2, 3.

<sup>f</sup> *Ibid.* p. 4.

<sup>g</sup> In the 20<sup>th</sup> and 21<sup>st</sup> Pages of the *Review* we have indeed these Words. "It is one thing to punish Injustice; it is another to be immoral, and promote and inspire Fraud and Wickedness. *This* was never imputed to *Demons* anciently; the other was: And THEREFORE to understand a *Greek Book*, where the Word *Demon* occurs often without any Definition of it, it must be necessary to know what was the Notion of that Word in *Greek*, before and at the Time when such Book was wrote." This I cite as the only Passage which has so much as the Air of Reasoning. From the *illative* Particle THEREFORE, one would think it a Conclusion from what went before. But it is a *Conclusion* without any *Premisses* to support it. If the *Heathens* understood *Demon*, as this Gentleman represents them, this can't prove it to be necessary to consult them in order to know the Sense of *Scripture*. And tho' the sacred Writers have no where given a formal Definition of the Word *Demon*, yet they have sufficiently guarded against Misconstructions, by assigning

have the least Weight. He goes on heaping upon us fresh Testimonies from *Heathen Authors*, as if *their Importance*, in order to a right understanding of the *Scriptures*, were undeniable. Surely this Method, to give it the *softest* Name, is *impertinent*; nor is it possible for any Controversy to be thus decided.

THE Reader sees, that I had no need to concern my self about the Heathen Authorities, and that the Cause I defended was secure enough, without producing any, till the Principle above-mentioned could be proved. But notwithstanding this, I went farther, and in order to manifest the *Falseness* of it, and at the same time to throw some Light in upon the Subject, I endeavoured to shew some *different* Senses in which the Heathens used the Word *Demon*, and their great Perplexities and Inconsistencies on this Subject: I observed, that the *Enquirer* had himself departed from the general Assertion he had before made<sup>c</sup>, and that his Account of the *Heathen Demonology* is both partial and unjust<sup>d</sup>: And I labour'd to confute the whole Scheme at once, by shewing, that even the *Heathens* used the Word *Demons* in an *ill Sense*, and that very probably they sometimes understood by them *wicked* and *noxious* Beings, *superior* to Men<sup>e</sup>. This last is the main Particular which the *Review* concerns itself about: And his Replies to my Reasoning on it, tho', were they all allowed, the general Cause would not be affected,

signing to these such Actions as could never be applied to *departed Souls*, or Men *naturally diseased*. I must have leave to say, that the Parts of the Gospels which gave Rise to this Dispute, till a much clearer and better Account be given of them, are sufficient Instances of this. And as to the "Notion of the "Word" among the *Jews* "at the Time when" these "Books "were wrote," it will scarce be denied to be on the side of the Letter.

<sup>c</sup> *Reply*, p. 5. <sup>d</sup> *Ibid.* p. 6—17. <sup>e</sup> *Ibid.* p. 17—18.

shall be distinctly consider'd, and, I hope, clearly refuted.

IN the *Farther Enquiry*<sup>k</sup> it is propos'd "to examine both the Old and New Testament, to see the Notion of Δαιμόνιον in them, and whether they are not to be interpreted consistent with the Notion [of the Heathens, before] at large explained." Here also I followed him, and by a distinct View of *most* of the Texts in the *Old Testament*, and of *all* from the *New*, I endeavour'd to expose the Idleness of the Attempt, and to vindicate the common Interpretation of the Word<sup>l</sup>. Here then I might, if ever, have expected some Answer. And yet, I know not how it has happened, even in this Case the *Review* in a manner leaves his Friend the *Enquirer*. We are indeed told, "that *powerful* and *mischievous Devils*<sup>m</sup> are no where to be met with in the *Old Testament*." But not an Answer is vouchsafed to *any one thing* which I offer'd in considering the several Texts therein; and these Considerations, if they stand good, evidently prove that Point. And as to the *New Testament*, there are, I think, only *four Texts*, my Defense of which is taken any Notice of. And, tho' there are in the *Review* some other Objections, which I had either answered or obviated before<sup>n</sup>; yet, as these are urged in Opposition to some of the other Gentlemen engaged with me, I shall leave it to them to consider them, if they think proper,

<sup>k</sup> *Farther Enquiry*, p. 25. <sup>l</sup> *Reply*, p. 29, &c. <sup>m</sup> *Rev.* p. 8.

<sup>n</sup> An Instance of this we have, *Rev.* p. 44, 45. where the Objections about, *This kind can come forth by nothing but by Prayer and Fasting*, are again served up to us in a more confused manner: and no notice taken of the Answers which were given in the *Essay*, p. 51—57. Thus again, what we have *Rev.* p. 41, 42. was obviated in the *Reply*, 91, 92, 93. the particular Reasoning of which remains unanswered. And so in many other Places.



and confine my self to speak to those Points, on which I am expressly refer'd to.

FROM this short and general View of the State of our Debate, it is easy to see how far the *Review* is from being a full Defense of the *Enquiries*, or a sufficient Answer to the *Essay* and *Reply*. Let us however consider what he *has* said, and this first with regard to the *Heathen Writers*, and secondly with regard to the *Holy Scriptures*,

It is, it seems, a *certain Principle*, an *Axiom* or *Postulatum* to be admitted *without any Proof*, that the *Scripture Demons* are the same with those acknowledged by the *Heathens*. Unreasonable as this may appear, let us oblige the Author, and for once allow it. But then, if the Heathens ever used the Word in a *very ill Sense*, for *wicked and noxious Beings* of a *superior Order* to Men, then the *Scripture Demons* may still be *such Beings*. For supposing, that *sacred Writers* are to be interpreted according to the *profane Writers*, yet certainly they might use this Word in *any Sense*, in which *these* used it. One Point then which the *Reply*<sup>o</sup> undertook to prove, and which was intended as no other than an Argument *ad Hominem*, was, that among other Senses of the Word, *that above-mentioned* was one. In order to this I observed, that the Author of the *Fariber Enquiry* had himself owned, that “the *Chaldeans*” supposed two Principles, a *good Demon* and an “*evil Demon*.” The former’s Name was *Zeus* and “*Oromasdes* ; the latter was called *Ades* and *Arimanius*.” And from hence I thought it clear, that the Gentleman allow’d “an *evil Demon*, which “can’t be pretended to have been the Soul of a “*departed Man*.” And this I confirmed by another Passage in *Plutarch* of the same Import.—Let us now attend the *Review*. “As if (*says he*) a first

“ Principle, One, the Cause of Evil, had any thing  
 “ to do with *evil Demons*, malignant Beings, that  
 “ are the Subjects of the present Debate<sup>1</sup>.” And  
 can this Gentleman then think, that the *Cause of*  
*Evil*, was supposed to be any other than a *malignant*  
*Being*? Was he not the *most malignant, mischievous,*  
*malevolent* Being? And was he not expressly called  
*Demon*?

BUT I imagine that this Writer expected, that  
 Instances should be produced where the Word is  
 used in the *Plural Number* of *such* Beings'.—Now  
 first, this is a Subtlety unknown to *both the Enqui-*  
*ries*. The *Farther Enquiry* is so far from laying any  
 Stress on the Difference of Number, that the *Re-*  
*viewer* himself blames it for supposing “ *Oculus Lu-*  
 “ *canus* to speak of *evil Demons*, such as were de-
 “ *tested* by the *Gods*, and *Demons*, and *Men*, and  
 “ *Families*, and *States*’.” Here then the *Reviewer*  
 plainly deserts the Principles of his Friend— And I  
 will add, 2. *very absurdly*. For if the Word *De-*  
*mon* was used by the ancient Heathens for an *evil*  
*Being*, no Reason can possibly be assigned why *De-*  
*mons* may not signify *evil, malignant Beings*. The  
*Gospels*, even when they speak of *Possessions*, very  
 frequently speak of a *Demon*<sup>2</sup>. According then to  
 the Principles of the *Review*, in *all such at least*,  
 the Word being used in the *Singular Number*  
*may* have no relation to a *departed Soul*, but to  
 a *Cause of Evil*.—But did the Heathens acknow-  
 ledge any *evil Demons*, in the Sense of *Devils*? I  
 answer, That supposing they did not, can we con-

<sup>1</sup> *Review*, p. 10.

<sup>2</sup> See *Review*, p. 8.

<sup>3</sup> See *Reply*, p. 19, 20. *Review* p. 21. And it may be added,  
 that all the *Farther Enquiry* insisted upon was, that “ the Sacred  
 “ Scriptures are to be constantly interpreted agreeable to the  
 “ Heathen Notion of the Word *Demon*.” p. 25, not *Demons* in  
 the *Plural*.

<sup>4</sup> *Luk.* iv. 33. *Mark* vii. 26. *Matth.* xvii. 18. and so fre-  
 quently in other Places.

clude that the *Scriptures* know no such? It is ridiculous enough to fetch the Sense of all *Scripture* Words from Heathen Writers: But it would be much more so, to imagine that Revelation contains no clearer Notices of the Spiritual World, than the Heathens were acquainted with.—Might not then the Case be as follows? The ancient Heathens are owned to have used the Word *Demon* for the *Author* or *Cause of Evil*: The inspired Writers, knowing the *fallen Angels* to be *very evil Beings*, and *Authors* and *Causes of Evil*, thought proper to apply to these the same Word, only changing, as it was necessary to change, the *Number*.—— 3. But the chief Difficulty with the Author of the *Review* seems to be, that “*Arimanius*, one of the *Chaldean* first Principles” was “esteemed by them an *original* and “*independent Cause*,” and therefore “is a Cause quite “foreign to the Purpose: For the Dispute is not “concerning *original* or *first Causes*, but *inferior*, “*dependent Beings*, or *Demons*.” I fear this will only make the matter worse. For whatever *Arimanius* was, he is called a *Demon*. If therefore *Scripture* must be interpreted according to the *Heathen* Notions, why may not a *Demon* in the Gospel signify an *original* and *independent Cause*?—Which will scarce be asserted.——But to give a more direct Solution of the Difficulty——That *Demon* is here used for a *very evil Being*, is certain—That it was put for the *Devil*, as *Arimanius* was believed to be”, I think extremely probable. Nor is it any Objection,

“ Pag. 8.

“ Tho’ the Gentleman, I have to deal with, so exceedingly despises Authorities, yet for the sake of others, with whom that of the learned Dr. *Prideaux* may have some Weight, I can’t forbear adding, that he styled *the Cause of all Evil*, *Arimanius*, *the Devil*. And he goes on, “Concerning these two “*Gods*” [the good and the evil one] “there was this Difference of Opinion among” the *Magians*, “that whereas some “held both of them to have been from all Eternity, there  
were

Objection, that they thought him an *original* and *independent Cause*. Tradition might convey down the general Existence of this *curfed Spirit*; and yet might become very obscure, perplexed, and mistaken with regard to his particular Nature or to his Creation.—4. With respect to the Passage in *Zaleucus*, which the *Review* says “ may seem to be “ most to” my “ Point,” I am much mistaken, if it does not *fully come up* to it. I had translated it, *Should any one be tempted to Injustice by a wicked Demon——be ought to beg the Gods to assist him in driving him away*. The first Exception to this, is, <sup>2</sup> that “ *Zaleucus* was a *Pythagorean*——and is not “ therefore speaking concerning a *wicked Demon*, “ but *the wicked Demon*, the Origin and Cause of “ all Evil.” But there is no Pretence for this. The Words are *Δαίμον κακός*, without any Article, which surely will admit of either rendering. And however they are rendered, we have here a “ *malevolent Being* promoting Wickedness or Misery “ amongst Men.” In the next place, I am charged with *misrepresenting* the *Passage*. It seems, I read *αὐτὸν* for *αὐτῶν*, and accordingly translated it *HIM*, instead of *IT*. And I should be glad to know, what Advantage I could possibly reap from this *Misrepresentation*. Let the Passage stand as in the *Review*, it is exactly the same to my Argument. But the Reader I fear will want an Apology, not for my being guilty of *such an Error*, but for my troubling him with Answers to *such Trifles*——Lastly, tho’ I own, when I wrote the

“ were others that contended, that the good God only was “ eternal, and that the other was created.” *Connect.* Part I. Book III. Vol. I. pag. 252, 253. Edit. 10th. And why the *Scriptures* may not be understood according to the Sentiments of *these*, as well as any other Heathens, I know not. I wish the Reader would consult p. 305.

<sup>2</sup> *Review*, p. 11.

<sup>1</sup> *Ibid.* p. 10.

*Reply*, I did not dream of that Distinction between *the Demon* and *Demons*, which this Gentleman builds so much upon; and tho' I thought it sufficient to produce Instances, where the Word is used in an *ill Sense* in *either Number*; yet it happened luckily, that without designing it, I have sufficiently obviated this Pretence, and shewed, that the Heathens did understand *Δαίμονες* and *Δαίμόνια* of *evil Beings*. The Reader may see a Passage from *Plutarch* plain and full beyond all Exception<sup>z</sup>. But no Notice is taken of this, I suppose, because *Plutarch* lived *after CHRIST*. This is another Art of the *Review*, which frequently helps him out of Distresses. And it may seem inhuman to deprive him of it. But the *Truth*, of which he is a professed *Lover*, requires me to do this, and will therefore, I hope, procure me his Pardon.

Now, first, this is not vindicating the *Enquiry*, but prosecuting a quite different Scheme. In this we find all Authors quoted promiscuously<sup>a</sup>; the Sense of *Christians* and *Jews*, as well as *Heathens*, was attempted to be shewn: And in his Preface the Author intimated his Hopes of being able to explain even the *Apologists* so, as to reconcile them to his Notion.—Indeed he afterwards seemed to be sensible, that this Design was impracticable, and that the Ground he stood upon could not be defended. Accordingly, the *Farther Enquiry*, instead of explaining the *Fathers*, *abuses* them. “The *Fathers* INVENTED a new Scheme of Demonology<sup>b</sup>,” tho' *when*, or *where*, or by *which* of them it was *invented*, we are not told. And instead of vindicating his general Assertion, he denies it to have been in his *Intention* to say, what he had actu-

<sup>z</sup> *Reply*, p. 23.    <sup>a</sup> *Ocellus* “who was three Generations older than *Plato*,” was owned to “speak of *evil Demons*.” *Farther Enquiry*, p. 19.

<sup>b</sup> *Ibid.* p. 72.

ally said. This however must be imputed to mere *Distress*. And tho' *Christian* Writers were all suspected, yet still we had no Reason to think, that the *Heathens* might not be called in as *good Witnesses*. *Hierocles*, tho' excepted against in the *Review*, as *not early enough*<sup>c</sup>, was admitted as a Voucher in the *Farther Enquiry*<sup>d</sup>. So was *Plutarch*<sup>e</sup>.

BUT the Author of the *Review* is more nice. No Testimony will be allowed by him, but what is *truly Heathen* and *truly Ancient*. He confines us to the Times *before the Coming of Christ*, and will not accept of *even an Heathen* Authority afterwards; for fear, I suppose, that *Plutarch*, &c, should have been concerned with the *Primitive Christians*, and had some hand in *inventing the new Scheme of Demonology*. Or, if they were too honest to do this, lest they should have receiv'd some Tincture from this *new Scheme*, been in a manner infected with the Notions of *Christians*, and, in Compliance to these, believed the Beings, which they *still continued* to worship, to be *Devils*.

ANOTHER Author which I cited is *Julius Pollux*, against whom there lyes the same Exception; for he "lived one hundred Years *after Christ*;" but, I will add, was never suspected to be a *Christian*.—However, the *Review* has more to say to this Citation, and interprets it in a different manner. I had render'd ἀλτρητοι *wicked or pernicious*, knowing that the Word is capable of *both* Senses, and seeing nothing in the place to exclude *either*. This Gentleman, without any Reason that I can guess, but because it makes against his Hypothesis, will not have it to mean *wicked*. The next Word is ἀλτρηωδης, which he translates *destructive*, and which may also signify, as almost any *Lexicon* will inform us, *curst, execrable*. The other two Appellations of *these*

<sup>c</sup> Rev. p. 71. <sup>d</sup> Farth. Enq. p. 7, 8. <sup>e</sup> Ibid. p. 5. <sup>f</sup> Rev. p. 10.

*Demons* are *πρόστροποι, παλαμναῖοι*, which in the *Review* are thus paraphrased, “ To whom we  
 “ ought to apply our selves, in order to get them  
 “ to avert Mischief, the Punishers of those who  
 “ are guilty of Blood.” My Objection to the former part of this Interpretation is, that it makes these *Demons* much the same as those which *Pollux* had before distinguished from them, by the Epithets *δοπομποῖοι, δοπτρόποι, λύσιοι*. And as to the latter part, though *παλαμναῖοι* may have the Meaning which the Gentleman assigns it, yet he cannot be ignorant, that its *original* Sense rather relates to *Guilt*, than to *Punishment*, and that it denotes any *wicked, pernicious, murdering* Being. I shall therefore take leave to give another Translation of this difficult Passage, by which it will appear, that every Word in it is applicable to what the *Review* thinks the Heathens had no Notion of, “ Devils, immoral, malignant Beings.” Of *Demons*——others, which confirm Curses, are called wicked, destructive, execrable; who are instrumental in bringing Evils on Men, and plaguing, punishing, or murdering them<sup>ε</sup>.

As to what is said in p. 12, 13, of the *Review*, tho’ it is in that Part which relates to me, I do not think my self concerned, having not made use of the Citations there pretended to be explain’d<sup>h</sup>. But p. 14. we meet with a Sentence or two, which I can’t forbear animadverting upon. “ The Rule  
 “ among the Ancients was not to impute Evil to  
 “ evil Demons or Devils, of which they knew no-

<sup>ε</sup> *Οἱ δὲ κούρηες, αἰλίηροι, αἰλιηρώδεις, πρόστροποι, παλαμναῖοι*. The *Latin* Translation is, *Qui autem inferunt, exitiales, pestilentes, maligni, & homicidæ*. For the sake of Shortness, I must refer the Reader to any large Lexicon for Instances of these Words being used in the Sense in which I have understood them.

<sup>h</sup> I would not be understood, as if I thought the Citations not to the Purpose. That from *Pindar* is certainly so. But the Defence of it belongs properly to another hand.

“ thing, but to the Justice of the Gods; and they made  
 “ no scruple to say, as *Euripides* makes *Iphigenia*,  
 “ *I can't think any of the Demons to be evil*—— They  
 “ did not suppose malicious, malevolent, immoral  
 “ Beings, to be the Authors of Evil or Wicked-  
 “ nefs in Man : Nor were the Executors of just  
 “ Punishment upon Sinners, such as *Tisiphone*, or  
 “ the Furies, deemed *Devils* or malevolent Be-  
 “ ings.”——The Reader will, I hope, pardon the  
 Length of this Extract, on account of the great Cu-  
 riousness of it——Which certainly deserves some  
 particular Remarks. And, first, we see here ano-  
 ther Instance of the *Review's* varying from the *En-  
 quiries*. The Author of this last Piece is so far from  
 being attached to Systems, that he makes no Scruple  
 frequently to leave even that Scheme, which he  
 undertook to defend. For, at the very Entrance of  
 the first *Enquiry*, we are told, that “ other Writers,”  
 and *Proclus* and *Eusebius* are quoted without the  
 least Censure or Dislike, “ have made *Demons* the  
 “ Dispensers of *evil* Things, as well as good ; the  
 “ Plagues and *Terrors* of Mankind, and the Au-  
 “ thors of much Evil to them<sup>1</sup>.” Again, it is  
 there confessed, that the *old Latins* “ imagined  
 “ the *Larvæ* to be mischievous and wicked Spi-  
 “ rits<sup>2</sup>.” And the *ordinary Notion* concerning  
 these is given us from *Apuleius*, which, I observ'd  
 in the *Essay*, corresponds much with the *Scripture*  
 Account of *fallen Angels*<sup>1</sup>. That “ on account of  
 “ their ill Deserts in Life, they were punished as it  
 “ were by a sort of Banishment, by their having  
 “ no good Place of Abode, but always rambling  
 “ about, *vain Terrors* to good Men, but to evil  
 “ Men *noxious*.” The Truth of this Opinion I  
 am not now concerned to prove. It is sufficient to

<sup>1</sup> *Enquiry*, p. 3.  
<sup>2</sup> *Ibid.*, p. 18.

<sup>2</sup> *Ibid.*, p. 16.

<sup>1</sup> *Essay*, p. 18.

<sup>m</sup> *En-  
 enquiry*, p. 18.



my present Argument, that the Author of the *Enquiry* owns it to have been the *ordinary Nation*. And yet the Author of the *Review* asserts, that the Ancients “ did not suppose malicious, malevolent, “ immoral Beings to be the Authors of Evil and “ Wickedness in Man”. I must leave it to these two great Men to settle the Point between them, it being a Task far above my Capacity to reconcile them together.

2. BUT can any thing be stronger than the Testimony of *Euripides*? And shall we imagine *wicked Demons*, when he so expressly makes *Iphigenia* declare, that she *could not think any of them to be such*?—Now it happens unluckily, that the *Farther Enquiry*, in order to account for those Words of St. James, *the Demons believe and tremble*, and not dreaming of that pretty Exposition which the *Review* has produced from a Line of *Orpheus*°, owns, that *Demons* “ signifies likewise in Heathen “ Writers the *evil Souls of departed Men*”. It is plain then, that *Iphigenia*, if she actually said so, was, according to the *Enquirer*, mistaken. And that she was so, will farther appear from a Passage in *Plutarch*, which I beg leave to set down at large. It is taken from his Life of *Dion*, near the Beginning of it, where he had been comparing *Dion* and *Brutus*, and had particularly taken Notice, that both of them had had some Warnings of their End. Tho’ our Gentleman<sup>a</sup> seems to doubt, “ if there “ be sufficient Evidence for the Truth of” one of these “ Stories,” yet *Plutarch* relates them without the least Diffidence. Afterwards he indeed owns, that in his Time there were some who laughed at all such Accounts, and rejected them in general. But he adds, that “ if *Dion* and *Brutus*, who were

<sup>a</sup> *Review*, p. 14.    ° *Review*, p. 26.    ° *Farth. Enquiry*, p. 58.  
<sup>q</sup> *Review*, p. 15.

“ such grave Philosophers, and so little liable to  
 “ be conquered by any Passion, were so affected by  
 “ this Appearance, that they told it to others; I  
 “ know not, but we may be compelled to receive  
 “ that VERY ANCIENT OPINION, absurd as it  
 “ may seem, that there are *wicked and malevolent*  
 “ *Demons, who envy good Men, and by their Prac-*  
 “ *tices raise Disturbances and Fears, weakening and*  
 “ *undermining their Virtue. And this, lest by conti-*  
 “ *nuing stedfast and harmless in what is good, these*  
 “ *should after Death obtain a better State than them-*  
 “ *selves*.” We see, that this is set down as a  
 VERY ANCIENT OPINION. I need not add a  
 Word to shew, how contrary it is to the Assertion  
 of our Author. And the only Question is, which  
 of the two deserves most Credit, and had the best  
 Opportunity of knowing the Sentiments of the an-  
 cient Heathens? *Plutarch*, we see in this very Pas-  
 sage, was far from being any Bigot. And, as he  
 lived early in the second Century, the Words τῶν  
 πάντων παλαιῶν will carry us up much higher than the  
 Beginning of *Christianity*.

Ἔτι δὲ Δίων καὶ Βρούτος, ἀνδρες ἐμβριθεῖς καὶ φιλόσοφοι, καὶ πρὸς  
 εὐδὴν ἀπροσφαλεῖς εὐδὲν ἰσχυροὶ πάντες, ἕως ὑπὸ φάσματι διδύ-  
 σαι, ὥς καὶ φράσαι πρὸς τίς τις, οὐκ εἶδον μὴ τῶν ΠΑΝΤΩΝ ΠΑΛΑΙΩΝ  
 τὸν ἀτοπώτατον ἀναγκασθῶμεν προσδέχασθαι λόγον, ὡς τὰ φαῦλα δι-  
 μόνια καὶ βῆσκονα, προσφθοῦντα ταῖς ἀγαθοῖς ἀνδράσι, καὶ ταῖς  
 πράξεσιν ἀνιστάμενα, ταραχὰς καὶ φόβους ἐπάγου, σείοντα καὶ σφάλλοντα  
 τὴν ἀρετήν. Ὡς μὴ διαμοιναίης ἀπὸ πάντων ἐν τῷ καλῷ καὶ ἀκέραιαι,  
 βελτίονα ἐκείναι μόλις μετὰ τὴν τελευτὴν τέρχωνται. PLUTARCH.  
 in DION.

N. B. I have translated τὸν ἀτοπώτατον, *absurd as it may seem*,  
 and believe that *Plutarch* called it so in relation to their Sen-  
 timents, whom he had just before mentioned. For if he had  
 himself thought the Opinion *most absurd*, how was it possible  
 for him to have once doubted, whether it should be received or  
 not? Could the bare Authority of *Brutus* and *Dion* make a real  
 Absurdity credible? But however this be, *absurd* or not, it is  
 declared to be a *very ancient Opinion*, which is sufficient to the  
 present Purpose of the Quotation.

3. **STILL** the Line from *Euripides* stares us in the Face. And I must own, that I could hardly think, that so elegant a Writer would differ in this respect from so many others, as have mentioned *evil Demons*. This gave me a Curiosity to consult the Passage itself. And the Consequence of doing so was only an Increase of my Surprize, not that *Euripides* should say so strange a Thing, but that any Man of Sense should produce him to vouch what he never intended nor thought of. The Words indeed, as detached from what went before, appear strong on the Side of the *Review*. But let us but take in the Occasion on which they were spoken, and the Manner in which they are introduced, and nothing can well be farther from his Purpose. *Iphigenia* is here represented as complaining of *Diana* on account of the *human Sacrifices* which were offered to her. The Words, which the Poet puts into her Mouth on this Occasion, are extremely beautiful; nor shall I fear the Displeasure of the Reader, for giving them at large even in a Prose Translation:—  
 “ I can’t but condemn the Counsels of this Goddess; should any Mortal but touch a dead Body,  
 “ or a Woman in her Uncleaness, she forbids  
 “ him to come to her Altars, as being defiled.  
 “ And yet she herself is pleased with human Sacri-

Τὰ τῆς Θεῆς ὃ μέρφεται σοφίσματα,  
 Ἥτις, βροτῶν μὲν ἢ τις ἀψήλαι φόνος,  
 ἢ καὶ λοχίας, ἢ νεκρῷ δίγῃ χειρῶν,  
 Βυρῶν ἀπύργου, μυστράν ὡς ἡγυμῆν.  
 Ἄυτη δὲ θυσίας ἡδύλαι βροτοτότοις.  
 Οὐκ ἴδ’ ὅπως ἔτακεν αὖν ἡ Διὸς δάμαρ  
 Λητὸν τοσαύτω ἀμαθίᾳ. ἰγὼ μὲν εἰ  
 Τὰ ταύλα Θεῶν ἐγνώματα  
 Ἄπιστα κρῖναι, παιδὸς ἰσθῆναι βοῶν.  
 Τὸς γὰρ ἰδὼν δὲ αὐλὸς ἄντας ἀντραποκτότους  
 Ἔς τ’ ὅθιν τὸ Φαῖλον ἀναφῆναι δυνά.  
 Οὐδὲν γὰρ εἶμαι διαφύγον αἶμα παῖον.

EURIP. *Iphig. in Taur*, v. 380, &c.

“ fices.

“ fices. Surely this Ignorance, or Inconſiſtency,  
 “ could not proceed from *Latona* the Wife of  
 “ *Jupiter*. For my part, I look upon the Story  
 “ of *Tantalus*’s feaſting the Gods, as incredible; or  
 “ that there could be any Delight in eating his Son.  
 “ And I imagine, that Men, who are here them-  
 “ ſelves guilty of Murder, firſt charged the Divinity  
 “ with this Wickedneſs. For, in my Opinion, none of  
 “ the Gods are ever wicked,” i. e. cruel. We ſee now,  
 from the whole Paſſage, that by *Demons Euripides*  
 could mean nothing but Gods; and that the Word  
 can’t relate to *Demons*, in the Senſe of the *Enquiries*  
 and *Review*, i. e. to departed Souls, unleſs it be af-  
 ſerted, that the Heathens knew none of theſe to be  
 wicked; or at leaſt, that they knew no Gods but  
 departed Souls, which is equally falſe and abſurd.

4. WITH reſpect to *Tiſiphone* and the *Furies*,  
 this Gentleman is, I believe, as much miſtaken.  
 They might ſometimes miniſter to the Juſtice of  
 the Gods, and execute juſt Punishment on Sinners.  
 But this is no ſort of Proof, that they were not  
 malevolent Beings. Very immoral Perſons may be  
 instrumental in bringing about very wiſe and good  
 Ends of Providence. And this is certain, that  
 thoſe Beings are by Authors repreſented in but an  
 unfavourable Light. Thus *Suidas* interprets *ἑρυνός*,  
*καταχθόνιος δαίμων κακοποιός*, an infernal, maleſcent  
*Demon*. And, to mention no more, what does the  
 Author of the *Review* think of the Character of *A-*  
*lecto*, as drawn by *Virgil*? Was ſhe barely an “ Exe-  
 “ cutor of juſt Punishment on Sinners?” Was not  
 ſhe a malevolent Being? Hear the Poet’s own Words,

—————cui triſtia bella,  
*Iræque, infidiæque, & crimina noxia cordi.*  
*Odiſt & ipſe pater Pluton*—————

And again, thus *Juno* ſpeaks to her:

*Tu potes unanimis armare in prælia fratres,*  
*Atque odiis verſare domos*—————

\_\_\_\_\_tibi nomina mille,

*Mille nocendi artes*\_\_\_\_\_

And again it is said of her,

*Vipeream inspirans animam*\_\_\_\_\_.

And what more could have been said of the *Old Serpent* himself, it may be hard to imagine.

I HAVE but one Word more to say with regard to the *ancient Heathens*. I had taken Notice of an unaccountable Mistake in the *Farther Enquiry*, in quoting *Ocellus Lucanus*. The *Review* also condemns it, and then adds, p. 21. “*Ocellus* had no such Notions [as *evil Demons* ;] *κακοδαίμονες* “ therefore should have been translated *unhappy*, “ and the Paragraph be changed, so as to shew “ *Ocellus* to be *with* the *Enquirer*, and not an ancient Testimony *against* him.” I might justly return the Gentleman’s Sneer, *En acumen* ! For we have here one of the most extraordinary Pieces of Reasoning I ever saw. *Ocellus* is speaking of quite a different Point, and is not *against* the *Enquirer*, *Ergo*, he is *with* him. Because *Horace* says not a Syllable of *evil Demons* in his first Ode, therefore he believed no such. This is a Way which will soon procure the *Reviewer* Authorities enough, if the absolute *Silence* of any Author, let him be speaking on what Subject he will, be allowed to be such. I must own, that the Gentleman intimates, that some *Change* should be made in the *Paragraph*. What *Change* he means indeed I can’t say : But I am sure it must be a *very extraordinary* one, which will make *Ocellus* speak his Sense. For he must excuse me, if I remind him of what I mentioned in the *Reply*, p. 19. that this Author is so far from thinking *Demons* to be *departed Souls*, that, in the short Work we have left of his, he more than once intimates his Notion of them to have been that of *Beings of a middle Nature, between Gods and Men*. But that he ever distinguishes these into *good* and

*evil*, I confess I do not remember. And suppose he does not, this can be no Proof that he did not believe *both* Kinds.

I REALLY imagined, that I had quite done with the Objections relating to *Heathen* Authorities. But in p. 23, I find the *Review* has by the way a Reflection on me, and endeavours to set a Sentence of mine in Opposition to the *Christian Apologists*, whose Credit I had before vindicated, and, for aught appears yet, unanswerably. This Gentleman says, " the Author of the REPLY seems to imagine, that " *Jupiter, Mercury, &c. had not been Men* at all, " but were *imaginary* Beings. If this be a contested Point by the Author of the REPLY, I only " desire him to confute the *Christian Apologists*; " and particularly *Tertullian's* Apology, *Ch. 10, 11. " Arnobius, &c.* Now here I must first complain of a Misrepresentation. A Sentiment is ascribed to me, which, I think, cannot be drawn from my Words. I had observed the infamous Characters of many of the Heathen Deities, and then added, " This is the general Account of them; and if we " set it aside, it will not be easy to evince, that " *they had been Men* at all, that they were not *imaginary* Beings." Now is this *seeming to imagine*, that *Jupiter, Mercury, &c.*" [under which &c. all the rest of the Heathen Gods may be concluded] were never Men? Or wherein do I contradict the *Apologists*? *Tertullian*, I am sure, says much the same. " None of your Gods can you prove free " from Crime or Vice, unless you deny them to " have been Men." So far then I am clear. But

perhaps

" *Reply*, p. 8. " The whole Sentence being curious, I shall give it the Reader. " *Volo igitur merita recensere, an ejusmodi* " *sint, ut illos in cœlum extulerint, & non potius in inum tar-* " *tarum merferint, quem carcerem poenarum infernarum, cum* " *vultis, affirmatis. Illuc enim abstrudi solent impii quique in* " *parentes, & in sorores incesti, & maritarum adulteri, & virgi-* " *num raptores, & puerorum contaminatores, & qui sæviunt, &* " *qui occidunt, & qui furantur, & qui decipiunt, & quicunque*

perhaps what I said in the 7th Page might give this Gentleman room to suspect those above to have been my Sentiments. It was there observed, as “most probable, that the *Dii majorum gentium* were “originally the *Sun, Planets, and Elements, &c.* “——and that *Jupiter* might signify the *Air* or “*Heaven, Apollo the Sun, Vulcan Fire, &c.*” But neither is this Account absolutely inconsistent with the *Apologists*, who can’t be proved in this matter to have declared *their own* Sentiments. There is no Occasion to suppose they did so. It was sufficient for their Argument, that the Opinion that *Saturn* and *Jupiter* had been Men, *was allowed by the Heathens themselves.* And accordingly *Tertullian* seems to press it as *such* an Argument: *Illos homines fuisse non possitis negare,* are his Words immediately following.——But I need not have recourse to this Answer. That *Varro* reckon’d up 300 *Jupiters* every School-boy knows. And we may safely allow him, who was Son of *Saturn*, to have been a Man, without any Prejudice to that Account above given”.——Besides, it would be a sufficient Defense for me to say, that it is one thing to contradict the *Apologists* in Matters of Opinion, and another

“*similes sunt alicujus dei vestri, quem neminem integrum à crimine “aut vitio probare poteritis, nisi hominem negaveritis, &c.*” *TER-*  
*TULL. Apol. c. 11. N. B.* Nay, I am not conscious of having said any thing on this Point more than the *Enquirer* himself had said. These are his own Words: “If it can be proved, that “many of the Heathen *Deities*——were nothing but mere *imaginary* Beings, who never did in fact exist at all.”——*First Enq. p. 12.* Whoever will consult the Passage, will find, that this Writer *more than seems to imagine this.*

“I find in the *Farth. Enquiry*, p. 29. an Instance which well enough explains this. *Diogenes Laertius* is quoted to shew the Sentiments of the *Egyptians*, “that the *Sun* and *Moon* were *Gods*, “and that the former was called *Osiris*, the latter *Isis*——but” (adds this Writer) “it is well known, that *Isis* and *Osiris*——“were great Men deified——” See also p. 16. And also *Stuckford’s Connection*, Vol. II. p. 225, 298. and Vol. III. p. 57. where he tells us, that the Ancients used to call their Kings and famous Men by the Names of the Luminaries, Elements, &c. which

ther to oppose their direct Testimony in Matters of *Fact*. With regard to the former, such especially as do not relate to their own Religion, they might mistake. With regard to the latter, such especially as occurred to them frequently, I don't see how their Witness can be refused, if they had common Sense and common Honesty.

II. THERE remains now nothing relating to *Heathen* Authorities for me to consider. We must therefore proceed to view what has been said with regard to the *Holy Scriptures*. And here, as I observed before, the *Review* gives me but little Trouble. He objects only to my Explications of four Texts, but one of which relates directly to the *Gospel Possessions*; and I can see no manner of Difficulty in vindicating these. The first is *Rev. ix. 20*. On this Text I had declared, that I had "no Skill" "in expounding these Parts of the *Revelations*," and therefore "had nothing to do but to look into" "some of the most learned Commentators." For this the Gentleman is pleased to ridicule me; "An excellent Method (says he) of finding out the" "Meaning of a Word!" And truly, in such a Case, I do not know a better. The Meaning of *δαμόνια* here must, I apprehend, be found out by considering the Context, and the Subjects treated of. In these Prophetical Parts of this Book I am not ashamed to own my Ignorance: And why I might not give the Sense of *Grotius*, *Hammond*, &c. as well as the *Farther Enquiry* that of *Mr. Mede*, I can't imagine.——But I am charged with misrepresenting *Grotius*——I am willing to be tried by the *Reviewer's* own Translation. On these Words of *St. John*, that *they should not worship Devils* [*δαμόνια*] and *Idols of Gold and Silver*, *Grotius* says, "The People of Jerusalem were all in a mystical" "Sense Idolaters; they served Money, Jewels, &c." Now it is asked, "Allowing all this, does *δαμόνια*" "signify



“signify Money?” I answer, that this was what *Grosius* imagined the Word to refer to, or else he has given no Sense of it at all.

IN the same Page I am called in question for having given the Reader the Remarks of Dr. *Hammond*, *Erasmus*, and St. *Jerom* on 1 *Tim.* iv. 1.

“See here, says the *Review*, the true Art of confounding all things! As if the opposing a Name were the Confutation of an Opinion!” And yet it is very extraordinary, that on this very Text the Name of the excellent and judicious Mr. *Mede* was opposed, which I believe the Gentleman thought at least a Confirmation of his own Opinion. And therefore, because I would not seem to oppose myself to Mr. *Mede*, as well as because his Interpretation was represented as “brought even to a Demonstration,” I thought it proper, nor can I yet see any Harm in it, to set before the Reader another Interpretation of Authors of as great Name, and two of them of greater Antiquity than Mr. *Mede*. Indeed, were there any Demonstration, I entirely agree that it would be absurd to mention any Authorities against it. But all are not Demonstrations which are called so.

THE *Review* goes on, “How did *Jerom* know, that all *Heresy* was framed by the Art of Demons? Or how did *Erasmus* know, that Devils brought in their false Doctrines in the Manner he says?” What has warmed the Gentleman, I can’t tell. But, like a Man in some Degree of Passion, he seems to fall foul on all he meets. Now, methinks, it was very pardonable in Men, who understood Demons of Devils, to ascribe Heresies to them. But “could not Men frame Heresies by their own natural Powers?” Not, I hope, by a right Use of their natural Powers.—“Might they not do it by Mistakes?” They are not surely obliged to persist in, and to spread, their Mistakes.

takes. *Errare possum*, &c. “What Evidence is there, “that Heresies were owing to *Devils*?” This very Text, I humbly presume; unless our Interpretation of it can be shewn to be false or absurd. Besides, St. Paul numbers *Heresies* among the *Works of the Flesh*, Gal. v. 20. St. Peter calls them *damnable*, 2 Ep. ii. 1. And St. John assures us, that *he that committeth Sin, any Sin, is of the Devil*, 1 Ep. iii. 8. — “May not the Wickedness, the Pride, the Errors “of Men be the Sources of false Doctrines?” And may not such Wickedness, Pride, and Errors proceed from their hearkening to the evil Suggestions and Delusions of *Satan*? — “Yes, but the “Apostle says, *seducing Spirits*, as if *evil Spirits* were “the great Seducers of Men.” Such they have always been thought, and such, I apprehend, they were allowed to be by the *Enquirer* himself, “*Moral Evils* they may desire to do<sup>b</sup>.” I must therefore refer this Gentleman to his Friend for an Answer, who I hope will tell him, that to *seduce Men* is a *moral Evil*. “But what if *Spirits* be here “taken for Doctrines themselves — or Seducers?” There is no Necessity so to *take* them. And farther, the Word *Devils*, which follows, can’t be so taken. — In a Word, there is nothing forced in the Interpretation which I am vindicating. The Phraseology of *Scripture* sufficiently justifies it. As, *the Doctrine of GOD OUR SAVIOUR*<sup>d</sup> is an Expression used by St. Paul to denote the *Doctrine which He*

<sup>b</sup> *Farther Enquiry*, p. 79.

<sup>c</sup> I observe that the *Review*, pag. 26, 27. argues largely against the Notion of any Seductions by *evil Spirits*. All which Reasoning will hold equally strong against the Temptations and Delusions of *Satan*, which the *Scriptures* have in so many Places mentioned. See *Eph.* ii. 2. *2 Cor.* iv. 4. *Matt.* xiii. 19, 39. *iv.* 1, &c. *Eph.* vi. 11, 12. *1 Pet.* v. 8, 9. *2 Cor.* xi. 3. *1 Thess.* iii. 5. *2 Cor.* ii. 11. *Jam.* iv. 7. *2 Tim.* ii. 26. *Rev.* xii. 9. and many others. I only refer to these Passages, because the part of the *Review*, which occasions my mentioning them, is not applied to me.

<sup>d</sup> *Tit.* ii. 10.

taught; so there is no Reason why we should not understand the same Apostle's Expression, *Doctrines of Devils*, in a like Sense, viz. that these, who are properly *seducing Spirits*, were the Authors and Suggesters of those unjust Prohibitions of *Marriage* and *Meats*, which are expressly mentioned as the *Doctrines* taught.

I HAVE particularly considered these several Questions of the *Review*, because at the Close of them he talks of the "Arts made use of to refute" the *Enquiry*, without Reason, or Pretence of it.\* The Reader is now to judge of the *Justness*, as well as *Decency* of this Reflection.

THE *Reply* laboured to shew†, that *Acts* xvii. 18. could not be accommodated to the *Enquirer's* Purpose, not only because St. *Luke* was not speaking his own Sense, not only because the *Resurrection* here mentioned does not certainly mean that of the LORD JESUS, but also because a *Man raised to Life again, and consisting both of Soul and Body*, was very different from a *departed Soul*. The two first of these Reasons stand unanswered. To the last something is urged, the Purport of which I am not sure that I understand. However, I will lay it before the Reader. "When the first Christians asserted *Jupiter* and *Saturn*, &c. to have been Men, and after Death to have been made Gods, was the Point about their being alive both Soul and Body? When *Hesiod* says, that when a certain Generation of Men died, they became Demons——Did it make a question, whether they had *Bodies*, or not?" If there be any thing in these Words in Answer to what I had urged, this must, I think, be intended by them; that the *Heathen Demons* were supposed to consist both of Soul and Body. But neither will this Account for our SAVIOUR's being called by the *Epicureans*

*curians* and *Stoicks* a *Demon*, because of his *Resurrection*, unless these Philosophers also imagined, that their own *Demons* had *risen* from the *Grave*, and appeared on *Earth*, in their proper *Bodies*. And will the *Reviewer* assert this? Whence then all those *Prejudices* which the *Heathens* entertained against the *Possibility* of a *Resurrection*?——Be-  
sides, it is a flat *Contradiction* to both the *Enquiries*, to suppose that the *Heathen Demons* were embodied. In those they are called the *Souls* of departed *Men*, frequently *Ghosts*<sup>a</sup>; and once, one would think with a *View* to exclude that *Supposition*, the *GHOSTS* of *DEAD Men*, the very *GHOSTS* of *Men UNBODIED*. Nay, in another place<sup>1</sup> we have this *Account* of the *Heathen* Notions, “ They thought “ —either that *they* [*Souls*] continued as long as “ the *Body* could be preserv’d, SEPARATE FROM “ ALL BODY; and when that was destroyed, that “ then they animated other *Bodies*:” [in which *Case* sure they were *no Demons*] “ or that they “ went into *aerial* or *etherial* *Manfions* for certain “ Years.” Accordingly *Hesiod’s Demons* were ἡετὰ ἰσάμφοι, clothed with *Air*. And the *Ancients* imagined them to be *invisible Beings*, &c.<sup>b</sup> I had then very good *Reason* to think, that if *ἀναστήσις* in *Acts* xvii. 18. be applied to our *LORD*, as *raised again*, we have here a *new Sense* of the *Word*.

THAT some *Actions* and *Vices* are by the *Poets* ascribed to *Jupiter*, &c. which suppose their having *human Bodies*, is indeed true: But then it is as true, that the same *Poets* give other *Descriptions* of them, which effectually destroy such a *Supposition*. To reconcile them with themselves is an impossible *Task*: And on this very *Account* I think them the most unfit *Guides* to the understanding of the *Scriptures*.

MY *Way* of accounting for the *Difficulty* which the *Enquirer* laid so much *Stress* upon, that the *Legion* was spoken of, and to, as an *unclean Spirit*;

remains to be vindicated. On this I observed, that  
 “ the *Evangelists* sometimes speak of the *whole Body*  
 “ of *them collectively* in the Singular Number, and  
 “ sometimes *distinctly* in the Plural.” And for an  
 Instance of similar Expression, I referred to and  
 cited *Deut. xii. 1*<sup>1</sup>. The Substance of the Gentle-  
 man’s Answer to this is, that tho’ a *Nation* may be  
 spoke to in the Singular Number, yet *Spirits* can-  
 not; that it “ is impossible in any Language, to  
 “ make the same Word signify an Individual and  
 “ a Collection of Individuals of the same Species;”  
 and that “ allowing this, this would not account  
 “ for the Expression, *Thou unclean Spirit*, when  
 “ *unclean Spirits* were present <sup>m</sup>.” Here this Gen-  
 tleman must be reminded once more, that the  
*Evangelists* actually in *their own Names* use this  
 Language; that the Difficulty therefore is pointed  
 directly to *them*; and that whether my Solution of  
 it be allowed, or not, nothing can be plainer than  
 this, that the Scheme of the *Enquirer* will no way  
 clear it. For can we imagine, that the *Evangelists*  
 would *themselves* use the Language of Madmen?  
 And yet, that according to the Scheme of the *En-*  
*quirer* they did so, he has been told already<sup>n</sup>, nor  
 has he yet attempted to disprove it.

BUT I am far from being out of Hope of vin-  
 dicating my own Way of answering the Difficulty.  
 And I think, any Body or Number of Beings may  
 be properly described as one such Being, provided  
 nothing is said of this one, but what is equally ap-  
 plicable to all. The Words *a Jew* signify as much  
 an Individual, as the Words *a Man*, or, an *unclean*  
*Spirit*. And yet when St. Paul said, *Behold, thou*  
*art called a Jew*<sup>o</sup>, it will not be thought that he  
 addressed himself to any one particular Person;  
 nor is there any Difficulty in conceiving, that the  
 Expression includes a Collection of Individuals. A

<sup>1</sup> *Reply*, p. 71. . . <sup>m</sup> *Review*, p. 56. . . <sup>n</sup> *Vid. Essay*, p. 60, 65.  
<sup>o</sup> *Rom. ii. 17.*

*Jew* then, though no *Noun of Number*, is here the same as *ye Jews*. And thus a *Legion of Devils* may without any Absurdity be represented as an *unclean Spirit*, if what is predicated of one does equally relate to all. Why may not “a *Spirit* signify a collective Body of *Spirits*,” as well as a *Jew* signify a collective Body of *Jews*?——I shall only trouble the Reader with one Instance more, where the Change of Number is very observable. This is in *Genesis* xix. 15. The ANGELS *hastned* Lot—— And it came to pass when THEY had brought them forth abroad, that HE said—— And Lot said unto THEM, *Oh, not so, MY LORD, &c.*<sup>p</sup>

BEFORE I conclude, it may be proper to observe, that by the *Reflection* which the *Review*<sup>q</sup> complains of, it was not my Intention to represent the *Enquirer* as a *Deist*, or one who concurred with *Woolston* in his wicked Design. That he laid a great Stress on a trifling Difficulty, which this Blasphemer had raised, is certain. He expressly declared against the Solutions which learned Men had given, tho’ these were really as plain and strong as could be given in any case. In a Word, they were not so much the *Explications* of learned Men, as the *Explications* of the *Evangelists* themselves, who, when compared together, set their own Meaning past all Doubt. To reject therefore these, seemed to me to be *so far* “joining the Cry of the Infidels,” reviving their Objections, and serving their Cause. This Gentleman I suppose imagin’d, that his own Scheme would effectually answer the Difficulty. I shall not at present dispute this. Yet surely it would have better become a Christian to have offered this Answer, *without crying down* those which had been before given and approved. But to do this in Terms, in order to introduce a novel Scheme, clogged with

<sup>p</sup> *Grotius* on 1 *Mac.* xiii. 51. ἐχθρὸς πλείων, has this Remark, *Enallage numeri*. *Præfidarios enim illos arcis intelligit, qui Israeli plurimum nocuerant*. Here a Number is represented as one Enemy.

<sup>q</sup> *Review*, p. 64.

many and great Difficulties, which had remain'd unanswered, was indeed making this Scheme *necessary*, but, I fear, at the Expence of the *Christian Cause*. I must again repeat it, that I do not believe our Author design'd any Injury to this. But I may add, in the excellent Words of a Prelate of our own Church, that "when Doctrines, whatever the Intention of propagating them be, appear inconsistent either with the Whole, or any Part of our Religion, it is no Uncharitableness, but our Duty, to lay open the Falsehood and the Danger of them."

I now once more take leave of this Subject, having found this good Effect from the Pains I have taken, the being thoroughly persuaded my self of the Truth of the *literal Sense*. The *Review* has not attempted to shew the Pertinency of the Heathen Authorities, has not vindicated the Interpretations of the *Enquirer*, nor offered any new sufficient Answers to the chief Difficulties which lye against his Scheme. If this Gentleman, or any other, will reconsider this Matter, will reconcile all the Inconsistencies of *Pagan Writers* when they speak of *Demons*, will prove that the *Scriptures* must be understood according to *their Sense*, will give us some good Reason why the *Fathers* may not be called in as good Interpreters of the *Scripture Meaning* of the Word, will shew us which of them it was that first *invented the new Scheme of Demonology*, will fairly vindicate the *Enquirer's* Interpretation of the Passages in the LXX, where *δαίμονιον* is mentioned, and MOST ESPECIALLY those in the *Gospels*, where *Possessions* are related; whoever, I say, will modestly endeavour to do all this, may deserve for such an extraordinary Attempt Attention and Regard. But it can be to no purpose to go on heaping up disputed Authorities, and saying over and over things which have already had their Answers. For every serious Man knows, that a weak Argument can gain no new Strength from its being even ten thousand times repeated.





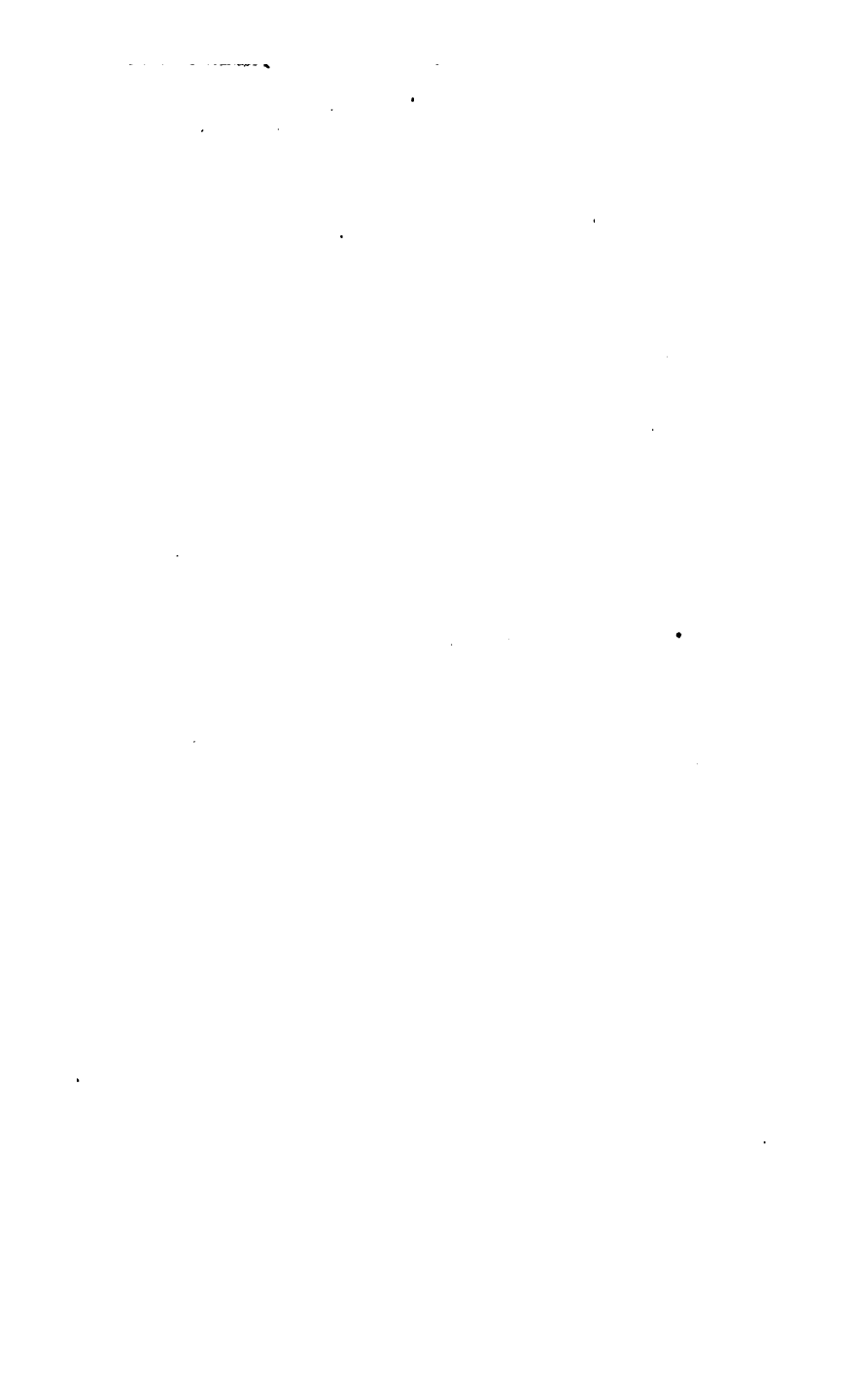
































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